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on the shores of America, affirmed that they could discover scarcely any traces of the knowledge of God amongst the Brazilians, and other savages. The Apostle Paul, in the first chapter of his Epistle to the Romans, declares that this ignorance of God is by no means devoid of blame, and indeed that it cannot be excused; *so that they are without excuse, because from the very sight of the things created, they might arrive at the knowledge of God the Creator.* But if any one think the case admits of palliation, he will say that the American savages are slow, dull, and stupid in the apprehension of things not present to their outward senses. Reasoning is a process troublesome and almost unknown to them. It is, therefore, no wonder that the contemplation of terrestrial or celestial objects should inspire them with no idea of the creative Deity, nor indeed of any thing heavenly.

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Travelling with fourteen Abipones, I sat down by the fire in the open air, as usual, on the high shore of the river Plata. The sky, which was perfectly serene, delighted our eyes with its twinkling stars. I began a conversation with the Cacique Ychoalay, the most intelligent of all the Abipones I have been acquainted with, as well as the most famous in war. "Do you behold," said I, "the splendour of Heaven, with its magnificent arrangement of stars? Who

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can suppose that all this is produced by chance? The waggon, as you yourself know, is overturned, unless the oxen have some one to guide them. A boat will either sink, or go out of the right course, if destitute of a pilot. Who then can be mad enough to imagine that all these beauties of the Heavens are the effect of chance, and that the revolutions and vicissitudes of the celestial bodies are regulated without the direction of an omniscient mind? Whom do you believe to be their creator and governour? What were the opinions of your ancestors on the subject?" "My father," replied Ychoalay, readily and frankly, "our grandfathers and great grandfathers were wont to contemplate the earth alone, solicitous only to see whether the plain afforded grass and water for their horses. They never troubled themselves about what went on in the Heavens, and who was the creator and governour of the stars."

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I have observed the Abipones, when they are unable to comprehend any thing at first sight, soon grow weary of examining it, and cry *orqueenàm?* what is it after all? Sometimes the Guaranies, when completely puzzled, knit their brows and cry *tupà oiquaà*, God knows what it is. Since they possess such small reasoning powers, and have so little inclination to exert them, it is no wonder that they are neither able nor willing to argue one thing from another.

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their theology. The Abipones think the Pleiades to be the representation of their grandfather; and as that constellation disappears at certain periods from the sky of South America, upon such occasions, they suppose that their grandfather is sick, and are under a yearly apprehension that he is going to die: but as soon as those seven stars are again visible in the month of May, they welcome their grandfather, as if returned and restored from sickness, with joyful shouts, and the festive sound of pipes and trumpets, congratulating him on the recovery of his health. *Quemen naachic latenc! laydm nauichi enà? Ta yegdm! Layamini!* What thanks do we owe thee! and art thou returned at last? Ah! thou hast happily recovered!— With such exclamations, expressive of their joy and their folly, do they fill the air. Next day they all go out to seek honey to make mead, and, as soon as that is prepared, they assemble in one place, at the setting of the sun, to make public demonstration of gladness. They pass the night, the married Abipones sitting on the ground on skins, the by-standing women singing with a loud voice, and the crowd of single persons laughing and applauding, by the light of torches, which shine here and there about the market-place. Some female juggler, who conducts the festive ceremonies, dances at

[A' = i.e. shaman --- ANALYST]

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whether all the Spaniards went to Heaven when they died, and was told by my companion that those who had closed their lives with a pious death alone obtained this happiness. "I agree entirely with you," said the Abipon; "for the Spaniard Raphael, who was killed here lately, seems not to have gained admittance yet; our countrymen say that they see him riding in the plain every night, and hissing in a mournful tone." This, though to be accounted either a mere fabrication, or the effect of fancy, justifies the conclusion, that the savages believe the soul to survive the body, though they are entirely ignorant of what becomes of it, or what may be its fate. The other people of Paraguay too hold the same opinion of the immortality of the soul.

From what I have said of the jugglers, who does not see that all their knowledge, all their arts, consist of nothing but cunning, fraud, and deceit? Yet the savages yield them the readiest faith and obedience during their lifetime, and after their death revere them as divine men. In their migrations, they reverently carry with them their bones and other reliques as sacred pledges. Whenever the Abipones see a fiery meteor, or hear it thunder three or four times, these simpletons believe that one of their jugglers is dead, and that this thunder and lightning are his FUNERAL OBSEQUIES.

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626 I combated this poor argument, by saying, "If
756 that artificial tiger which your conjurors as-
789 sume to alarm you cannot be seen, how, pray, can you tell that tigers' claws and nails begin to grow upon him?" But it was vain to reason with men in whom the extreme pertinacity with which they adhered to the opinion of their ancestors superseded all reason. Should
821 a furious tempest arise, they will all declare the
[756] deluge caused by profuse rain to be effected by the arts of the jugglers, and whilst some attribute the flood and hurricane to one, some to another, a still more furious and louder tempest arises amongst themselves. Hear my account of an event which I cannot remember without laughter. In the month of January, a quantity of heavy rain fell in the night, and precipitating itself from a neighbouring hill, nearly overwhelmed the colony of St. Jeronymo. The immense force of waters broke the leathern door, rushed into my hut where I was sleeping, and not immediately gaining egress, increased to about five palms in depth. Awakened by the noise, I put my arms out of bed, and using them as a plumb, measured the depth of the water; and had not the wall, which was perforated by the flood, opened a way to the waters, I must have been obliged to swim for my life. The same thing happened to all the Abipones who

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dwelt on low ground, their huts being entirely 821
inundated. But lo! the next morning a report [756]
was spread, that a female juggler, who had received some offence from one of the inhabitants of the town, had caused this great storm in the intent of drowning the whole horde, but that the clouds had been repulsed, the rain stopped, and the town saved by the interposition of another juggler. That dreadful flood did not extend to the neighbouring plain, where Parickaikin, at that time chief of the Abiponian jugglers, was then living with some companions, who, after a long drought, were very desirous of getting water. This Parickaikin in an oracular [609]
manner declared, that Father Joseph Brigniel had caused that rain for the advantage of his town, and that because he, Parickaikin, did not choose to reside there, he had, out of revenge, directed the clouds with such art, that not a drop of rain reached his station. For they made no hesitation in accounting that Father a conjuror, because he happily and speedily healed the sick.

That the American jugglers enjoy familiar 756
intercourse with the evil spirit is not only firmly believed by the ignorant savages, but some writers have even endeavoured to persuade Europe to believe it. For my part, after so long an acquaintance with these nations I

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A 756 either to the malicious arts of the one, or to the 761 fire-arms of the other. If an Abipon die from being pierced with many wounds, or from having his bones broken, or his strength exhausted A 756 by extreme old age, his countrymen all deny 754 that wounds or weakness occasioned his death, 761 and anxiously try to discover by which of the jugglers, and for what reason he was killed. Because they have remembered some of their nation to have lived for a hundred years, they imagine that they would never die, were it not for the jugglers and the Spaniards. What A 821 ridiculous ideas do not the Americans entertain respecting the eclipse of the sun and moon! During the time it lasts, the Abipones fill the air with horrid lamentations. They perpetually cry *tayretà!* oh! the poor little thing! grieving for the sun and moon: for when these planets are obscured, they always fear that they are entirely extinguished. Still more ridiculous C 821 are the Chiquito Indians, who say that the sun [772] and moon are cruelly torn by dogs, with which they think that the air abounds, when they see their light fail; attributing their blood red colour to the bites of these animals. Accordingly, to defend their dear planets from those aërial mastiffs, they send a shower of arrows up into the sky, amid loud vociferations,

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at the time of the eclipse. But, who would believe that the Peruvian Indians, so much more civilized than the rest, should be foolish enough to imagine, that when the sun is obscured, he is angry, and turns away his face from them, on account of certain crimes which they have committed? When the moon is in darkness, they say she is sick, and are in perpetual apprehension, that, when she dies, her immense carcass will fall down upon the earth and crush all the inhabitants. When she recovers her light, they say she has been healed by Pachacámac, the Saviour of the world, who has prevented her death, that the earth may not be utterly crushed and destroyed by her weight. Other crazy notions are entertained by other Americans concerning eclipses. The Abipones call a comet *neyde*, the Guaranies *yacitatà tatatĭbac*, the smoking star: for what we name the hair, beard, or tail of a comet, they take to be smoke. This star is dreaded by savages, being accounted the forerunner and instrument of various calamities. The Peruvians have always believed the comet to portend the death of their kings, and the destruction of their provinces and kingdoms. Montezuma, monarch of the Mexicans, having frequently beheld a comet like a fiery pyramid, visible from midnight till sun-set, was greatly alarmed for himself and for his people, and shortly after conquered and slain by Cortez

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self and for his people, and shortly after conquered and slain by Cortez.

Let us now return to the superstitions of the Abipones, who think another star, the name of which I have forgotten, portentous, formidable, and destructive. They say that those years in which this star has been seen have always proved bloody and disastrous to their nation. When a whirlwind drives the dust round in a circle, the women throw ashes in its way, that it may be satisfied with that food, and may turn in some other direction. But if the wind rushes into any house with that impetuous whirling, they are certain that one of the inhabitants will die soon. If any live bees be found in the honey-comb, which they bring from the woods, they say that they must be killed out of doors, imagining, that if this be done within the house, they shall never be able to find any more honey.

The Abipones labour under many superstitions, because they abound in jugglers, the teachers of superstition. The most famous at the time that I lived there, were Hanetrâln, Nahagalkln, Oaikin, Kaëperlahachin, Pazanoirin, Kaachl, Kepakainkin, Laamamin, and Pariekaikin, the first, and by far the most eminent of them all, who had obtained a high reputation for his prophecies and other peculiarities of his office. Female jugglers abound to such a de-

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spirit has taken him away. The Brazilians and Guaranies call the devil Aña, or Añanga, and fear him on account of a thousand noxious arts by which he is signalized. In Virginia, the savages call the devil Okè, and pay him divine honours. Since numerous and neighbouring savages regard the devil with fear and contempt, I cannot imagine why the Abipones give him the affectionate and honourable appellation of their grandfather. But there is no need of reason and argument to induce the savages to embrace the absurdest opinions, and to take what is doubtful for certain, what is false for perfectly true. The lies of a crafty juggler, the dreams of a foolish old woman, listened to with attentive ears, are more than enough to make them swear that the devil is their grandfather, or any thing still more absurd.

Why they believe the Pleiades to be the representation of their grandfather, remains to be discussed. On this subject also I can advance nothing but conjecture, nor can any thing certain be derived either from the Abipones or from the historians of America. The seven daughters of Lycurgus were placed by Jove amongst the stars, because they educated Bacchus in the island of Naxos, and distinguished by the name of Pleiades, as poets feign. What if we say that the Abipones, who are so fond